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LUTHERAN MEN

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See Page Five

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LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N. Y.
SEND HERE ALL ARTICLES AND STORIES FOR PUBLICATION

EDWARD G. SCHMICKEL, II, Assistant to the Editor, 273 E. Walnut St., Allentown, Pa.
SEND HERE ALL NEWS

ARTHUR H. GETZ, Editor Monthly Topics, 1228 Spruce Street, Philadelphia 7, Pa.

EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pa.
SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDING THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

Staff Writers

Earle W. Bader, Market and New Streets, Bethlehem, Pa.
Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.
Dr. Charles F. Brobst, 4 N. Main St., Telford, Pa.
Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Merwyn C. Fuss, 316 E. Baltimore St., Taneytown, Md.
FIRST VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.
SECOND VICE PRESIDENT — David Blomstrom, 7 17th Street NE, Atlanta, Ga.
THIRD VICE PRESIDENT — Aubrey Mauney, E. Gaston Street, Kings Mountain, N. C.
SECRETARY — Eugene Kelchner, 4703 Sherwood Terrace, Merchantville 8, N. J.
TREASURER — William Shetlock, 22 S. Fourth Street, Coplay, Pa.
EXECUTIVE SECRETARY — Earle W. Bader, Market and New Sts., Bethlehem, Pa.

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- Rev. Paul M. Kinports, D. D., 104 N. Aurora Ave., Clearwater, Fla.

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Term expiring 1960
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- E. A. Anderson, 703 Crest View Drive, Washington, Ill.
- G. Dewey Arndt, P. O. Box 1004, Raleigh, N. C.

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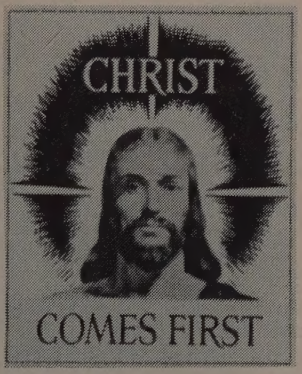
"Christ Comes First"

By AMOS JOHN TRAVER



"Christ Comes First" has become an inspiring slogan for the laymen of our Protestant churches. It is another of the sparks of genius to be credited to Dr. Henry Endress, versatile secretary of stewardship of the ULCA. It first caught fire among our Lutheran laymen and has spread to all branches of the Protestant church. Thousands of men and women carry in wallet and handbag small pictures of Christ with this slogan. Printed materials for promotion and education display the "Christ Comes First" picture. Small stamps with picture and slogan have been distributed by the hundreds of thousands. Recently literature from our church in India carried it. German and Scandinavian churches are using it. So popular has it become that it will be continued as the rally cry for the lay movement for one or two years more. When asked whether another slogan would be provided for 1956, Dr. Endress said, "No. I have not thought of a better."

Christ Comes First to Me.

It is important that we do not accept this slogan as a battle cry and nothing more. "Christ Comes First" is so fundamental to our whole Christian life that we should try to interpret some of its varied applications. Before we can think of it as a definition of stewardship we must see how it describes the theology of stewardship. Stewardship is not the root but the fruit of Christian faith.

Christ comes first to me. That is grace. "God so loved . . . that He gave His . . . Son." The motive for Christian living is Christ's loving. His love sent Him to me, when I could not go to Him. Of course Christ came to give me a pattern by which to live. But I have no power for Christlikeness in me. The very perfection of the "Beautiful Saviour" reveals my imperfection, my need of forgiveness. Indeed my sinful nature makes me completely unable to know or love God without the Christ who came first to reveal God's grace.

Stewardship is the response of love

The Rev. Amos John Traver, D.D., is a professor at Hamma Divinity School, Springfield, Ohio, and former editor of **Lutheran Men.**

and gratitude to God in Christ for the free gift of salvation. Grace means gift. You can not pay for a gift. You can not claim to deserve a gift. You can only accept it. Stewardship is no means for paying God what we owe Him. The debt is impossible. Stewardship is the one way we may show our thankfulness.

Popular religion is defined as man's search for God. But that search is futile without God's coming first to find us. The Bible is the record of this "coming." It is an inspired record without which we would still be strangers to God. "Christ Comes First" commits us to renewed eagerness in "searching the Scriptures." It commits us to more faithfulness in prayer, praise and thanksgiving. It reminds us of the love that brought Christ to die that we might live. Paul said it this way, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God." Ephesians 2:8.

Christ Comes First in Vocation

One of the great heresies of modern times is a professional concept of Christian vocation. It finds its roots far back in the history of the church. It was one of the errors of the Church in Luther's day. It still persists. We make an arbitrary division between the laity and the ministry and other full-time, trained services.

Luther in his message *To The Christian Nobility* wrote: "A cobbler, a smith, a farmer each has the work and office of his trade, and yet they are all alike consecrated priests and bishops, and everyone by means of his own work or office must benefit and serve every other, that in this way many kinds of work may be done for the bodily and spiritual welfare of the community, even as all members of the body serve one another."

When Christ comes first we will make our occupation sacred. A minister becomes secular when his motives are secular. A mechanic who consecrates his skills to Christ, who lives for Christ, makes his calling sacred. If our occupation is unworthy of Christ it is unworthy of a Christian. Remember Christ was a carpenter.

Christ Comes First in Possessions

If my life belongs to Him, my possessions are His also. George Stewart, writing of Henry B. Wright, gave this tribute: "He always held that a dollar represents the sweat and blood of someone and so was not to be spent lightly." Stocks, bonds, land, money —these are tokens of the investment of somebody's life. If Christ comes first in our hearts, we will want to use our possessions so they will do His kingdom the most possible good.

Tithing is a good practice so long as our motive is purely centered in Christ. We remember that "Christ is All in All, or Not at All." Tithing does not mean that 10% belongs to Christ and 90% to me. It only helps me decide what part of my income should go to the work of Christ through the church and other approved channels. The care of my family is also a God-given responsibility. In all our financial planning

we must remember that Christ comes first. How insulting to give Him only what is left over after we have had ourselves a good living and a good time.

It is not easy to decide how to manage our possessions. For some of us it is because they are so small and for others because they are so large. A tithe should be only a first step in giving, a minimum. Decisions must be made in the sense of gratitude and love for Christ. For His dear sake the work of serving and saving must go on.

A young couple had saved up enough for a first payment on a house. They heard their pastor, one Sunday, tell the stragic story of the refugees still homeless and living in barracks in Germany. Christ did come first for them. They talked it over, prayed together and then came to their pastor with $1000 to bring some young couple to freedom in America. They said they could wait a little longer for their own house. They believed that Christ comes first in possessions. Does our giving have any relation to our slogan?

Christ Comes First in Hope

Hope for tomorrow or for eternity rests in Christ. Worry about the future is practical atheism. It is living as though there were no God, no Christ to shepherd us. The world is full of fearful folks. They do not know what a day may bring forth but they can imagine. Even the scientists are scared of their own discoveries and inventions.

Tomorrow is Christ's day. So is every day when Christ comes first. How perfectly Christ trusted His Father. He could pray, "Not my will, but Thine." He was not praying like a slave caught in the web of unalterable circumstances. He was praying as a trusting son to a loving father. When we accept the salvation offered through Christ, how can we spend precious hours in anxious forebodings for the future. When Christ comes first no load will be placed upon us too heavy to carry. Indeed no Christian need carry the burdens of life alone. Christ stands by to share the weight. His promise is good, "Lo, I am with you always."

Much of the fear of the future is related to death. We have no blueprint of heaven. Many have let their imaginations paint pictures of heaven. Many have let their imaginations paint pictures of heaven. I think Christ was purposely vague in describing the nature of life beyond the grave. One thing Christ did tell

Cover Picture

This is World Lutheranism Month. Foreign students from six different parts of the globe bring Thiel College's campus in Greenville, Pa., a touch of the cosmopolitan. Though their clothes may be different and their names hard to pronounce, these students play an important role in the college community. They are:

Left to right, top: Rolf Tauscher, Germany; Il Kyou Choi, Korea; Il Dong Han, Korea; Samir Abu-Dayyeh, Palestine.

Bottom: Ichiro Nishi, Japan; Lily Agnes Solomon, India; Franck Lalire, France.

Center: "Tim" Nishi points out his home town, Kumamoto, Japan, to "Charley", Agnes, and Rolf.

us, and it is enough if Christ comes first. Read again John 14. He said that in His Father's house there were many rooms. He will come again to take his disciples to their appointed rooms. Then he defined heaven in these simple terms, "that where I am there you may be."

Christ comes first not only in cleansing us of sin and making us worthy to be called the sons of God. He also holds out to us the glorious prospect of perfect companionship with Him in eternity. We can await with patience any further description of heaven. Our eternal hope is to be with Christ forever when Christ comes first.

Let us continue to carry the picture of Christ to remind us of His loving presence. Let us continue to commit ourselves to the creed, "Christ Comes First." Let us give more prayerful thought to the implications of our commitment in our daily lives.

●

Christ the Hope of the World

By MERWYN C. FUSS

"And I, if I be lifted up from the world, will draw all men unto me." John 12:32.

Out of a concentration camp of the last war comes the story of a little old gray-haired man who always stayed on as the encourager of the frightened company of men, women and children who were herded together. He had a gentle word for those who were beaten and bruised; a touch of healing and kindness for the dying and embittered; a reminder of the inner power of the soul to rise above life's circumstances. He became the suffering symbol of all that was right and true. His presence was always like a light to those in darkness.

One day when it seemed as if all hope for survival were lost, one of the victims turned to him and said:

"How can you speak like that? Why should any of us go on hoping and seeing our dreams blasted? What good is it for the world that we should suffer like this? Why do you ask us to hope?"

And the little man answered:

"I'll tell you why. We must stay true to our faith. It is that the tomorrow may sing."

In short, I feel that illustrates the substance of the word spoken by Jesus of His mission here on earth when He said, "And I, if I be lifted up from the world, will draw all men unto me." It also seems to sum up for me the thoughts that have been coming to me as I go from place to place and meet with you Brother-

hood men and see how eager you are to exalt the name of Christ.

Over 2000 years ago Plato, seeking to grapple with the problems of men, cried, "What the world needs is a man, a God-inspired man, who can snatch the folds of blindness from our eyes and lead us out of the dark forest of fear."

Likewise, a few years ago an editorial read: "Surely somewhere in this world there exists one brain that can deal with conditions and remedy them. When and whence will come the mind we need today?"

In California a lecturer is said to have made this statement: "Only a scientific superman can save civilization."

Put these words, "And I, if I be lifted up from the world, will draw all men unto me," on the lips of any notable person you can mention and they become blasphemous. Yet they seem perfectly natural coming from Jesus. Jesus spoke of Himself frequently, saying: "I am the Way, the Truth, and the Life. I am the Light of the world." We accept these words without revolt, for what Jesus was.

Charles Lamb once said that if all the illustrious men of all the ages were gathered together and Shakespeare were to come into their midst, they all would rise to do him honor, but if Jesus Christ should come into their company, they all would kneel in humble worship.

Here is the hope of the world. Not men or the sons of men, not armies or navies, not world courts or peace pacts, not plans or programs, but the Lord Jesus Christ. He is our hope.

But there are Christians today who are willing to abandon the present world to its doom and regard all human attempts to improve it as futile and unnecessary. They are convinced that true righteousness and peace will come only with the annihilation of the present sinful world order, and that a Christian only endangers his faith by becoming entangled in its affairs.

It is the clear teaching of the Word that as Christians we must discharge faithfully our obligations in this present day and age in this world in which we live. The Lord commends the servants who have prepared for his return, by doing business with the talents he entrusted to them, and condemns the servant who has only marked time. In another parable the same condemnation is pronounced upon the wicked steward whom his master has set over his household but who neglects his duties, forgetting that the absent lord is still the lord to be obeyed and served.

In the apostle's message, likewise, the awaiting of our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, is made the basis for living sober, upright and godly lives in this world and being zealous for good deeds.

This is the challenge that comes to every member of our beloved Brotherhood.

But why do we believe as Christians that Christ is the hope of the world? Briefly, for three reasons.

First: In Him there is forgive-

ness. Without that there is no help for our world. Yet it is a lesson that we as individuals and as a nation must realize. Jesus is Himself the great forgiver and it is forgiveness that we find at the cross of Calvary. Forgiveness is not only a gift we receive; it is a treasure that we must share. It must be shared with friend and foe alike.

There are diabolical powers of vengence and hatred and fear let loose in our world, so we must concentrate on the power of forgiveness beyond all else. After World War I a Nobel peace-prize winner wrote: "There is necessity today for a whole sea of forgiveness if we shall drown the enormous hatred and guilt that has been engendered in these years. The evil in us, in you and me, is worse than we want to believe. Man is a ditry garment. There must be a deep spring if it shall be washed clean. We need God's help."

That kind of forgiveness men and nations find at the cross of Jesus.

A deaf and dumb person was once asked what forgiveness was. The answer was: "It is the odor which flowers give when they are trampled upon. Such fragrance comes from the cross and can sweeten the world."

Second: Another reason for our belief that Christ is the hope of the world is that in Him is reconciliation.

Reconciliation is the handclasp of those who have been at odds and have found each other again. St. Paul uses this word with regard to the purpose of the cross: "God was in Christ, reconciling the world to himself." It means that the estrangement which sin has brought between man and man, between God and man is overcome. It means a renewed friendship and companionship. It links people and nations in a joyous fellowship that is certainly a real need today. Reconciliation is the life of the home, the church, the community, the world; this is the Christian task of all of us.

This is the task that must engage the loyal response of every Brotherhood man.

Third: In Jesus is brotherhood. Forgiveness, reconciliation, brotherhood—these are the steps by which Christian people become wedded together to do the task that can bind the peoples of the world in a hopeful fellowship of love and service.

There must be the feeling in all of us that in Christ we are brothers, that with Him there is no barrier of color or of race, but one family under God. In brotherhood the strong bear the burdens of the weak, for to whomsoever much is given much is expected.

We are our brother's keeper.

As Christian believers we must do all we can to find each other in the brotherhood that links us together in a united and concerted faith. The Christ of the cross does that to us. He is the key to the world that we want to live in. His cross is the power that can stir us to a new fellowship.

So my earnest prayer is that every Brotherhood man will strive to lift His banner high and carry it as a

good soldier of Christ.

There is an old legend that tells of the great beam that held the ark together in the time of the flood. And then the same beam was a part of a temple that was destroyed by fire. The legend proceeds to tell that splinters of that wood were made into the cradle manger at Bethlehem, and others later formed the cross. Only a legend, but the meaning is clear.

Here is this broken world, and standing beside her is a Carpenter who knows the skill of putting together broken things. Only He is adequate and able to the task that is ours. His cross is the wood which can repair and remake the broken fellowship of mankind, for as He said, "And I, if I be lifted up, will draw all men unto Me."

Education for Living

by EARL S. RUDISILL

What Can the Young Adults Do?

Worship, study, fellowship, and action—those are the conventional factors in educational programs for any age level. They are very appropriate to the interests and natural tendencies of the younger grownups. Not all of them, of course, want to give their time and efforts to the same type of activity. Some derive the largest satisfaction from the parts they take in the devotional life of a group, some would give the main attention to study in various forms, others have as their forte the social phase, while still others go in for a variety of activities.

In this little article let us think mainly of the fourth part of the program—activities, service projects. The possibilities of things that may be done are virtually unlimited. If a group of people should sit around a table and try to list all the services projects which could or ought to be carried out in their congregation or community they would soon discover so many that they would have to select from the lot those for which time and help are available.

Without doubt the most worthwhile undertakings for a young adult group are those for which a need is discoverable in their own congregation, and they will very likely give their best efforts to enterprises for which they see immediate practicality. But sometimes it is helpful to get suggestions from the outside, for they may help to reveal local possibilities or needs which have been overlooked. It is good to have several possible projects from which to make a choice, for the reasoning and investigative process thus called into play in themselves constitute a part of education. To those listed below local groups will be able to add many more.

Here are some possible projects or service enterprises:

1. Visit shut-ins or invalids. Read Scripture to them, pray with them, sing hymns for them and with them, or conduct a simple worship.

2. Take a tape recording of a church service (preferably in brief form) and play it for them.

3. Conduct the annual every-member-visitation or assist in doing it.

4. Make a religious survey of the community, and follow it up.

5. Volunteer to help the pastor and the committee on evangelism to call on people to enlist them for the church school or for the congregation.

6. Help get a leadership class started, enlist prospective leadership for the class, and attend it yourselves.

7. Assist in improving the congregation's whole educational plan.

8. Plan and carry out a good educational plan for Christian Family Week (the first full week in May).

9. Conduct a deputation to another congregation to help them do something they have not yet undertaken.

10. Hold week-night discussion or study groups.

11. Plan and see through a fellowship occasion for the home department.

12. Circulate worth-while books and periodicals within your group or even beyond it.

13. Encourage and attend courses on marriage and family life.

14. Provide leadership and counsel for youth groups.

15. Help the regular home department officers to carry out their program.

Brotherhood in Action

by CHARLES F. BROBST

A Good Brotherhood Meeting

Recently I attended a good congregational Brotherhood meeting. Why was it a good meeting? Here are some reasons:

1. The president knew the work of the Brotherhood. He wasn't uncertain about its objectives or its program. His leadership commanded confidence. The men received a friendly and cordial welcome from him. He had things well in hand. It was very apparent that he considered his office not simply an honor to be enjoyed but an opportunity to be used.

2. The attendance was encouraging, though only about 12 per cent of the men in the congregation were present. Their presence showed interest in the church and loyalty to it. They were busy men. Many had other responsibilities but the church was first.

3. There was a minimum of business and a maximum of topic presen-

tation and discussion. There wasn't even any coffee and doughnuts after the meeting but a great deal of friendly fellowshipping.

4. The topic "The Congregation and Parish Education," was well presented. It had been assigned many weeks before. The speaker was well prepared, spoke freely — he didn't read his material but used notes, used illustrations and personal experiences, and kept it church-centered. He offended no one and yet made it very personal and practical. He wasn't like the church councilman who advised a supply minister to not say anything about the rich or poor, the professional or working class. They didn't want anyone offended. The preacher asked, "What shall I preach about?" The reply was, "Lambast the Jew; there won't be any present."

The topic leader in his presentation kept in mind the Brotherhood's objectives, especially evangelism and church attendance. Application was made to local conditions, situations, and needs. Many thought-provoking statements were included. He was not simply filling in time but tried to lead the men into thinking contructively.

5. The general discussion of the topic by the men showed alertness and interest. The men entered into it wholeheartedly. Opinions were expressed, suggestions were volunteered. The meeting was not a one man's show. No one monopolized the floor. There was group participation.

6. Here was the Brotherhood in action, Faith once confessed was being expressed. Beliefs and opinions were crystallized and strengthened. Better understanding of the church's educational function with greater interest and activity should follow.

●

Message from Headquarters

by EARLE W. BADER

The Brotherhood Moves Ahead—

Report of progress in achieving the Atlanta convention goals.

Among the major actions adopted by the Atlanta Convention were the following: (1) Increase our *Active* Brotherhood membership to 100,000 by 1960. (2) Organize 125 new congregational Brotherhoods each year during 1955 and 1956.

29 New Brotherhoods

We extend a hearty welcome to the congregational Brotherhoods who received their charters during the period, October 1, 1954, to March 31, 1955.

It is our sincere hope that these charters will be a constant reminder of the bond of Christian fellowship and service, which unites our congregational Brotherhoods with their

synodical and the national Brotherhood organizations. Your synodical and the ULCA Brotherhoods will strive to make your membership in these organizations mutually profitable.

Welcome Brothers

Zion Lutheran Brotherhood, Beausejour, Manitoba, Canada, Cn. Synod.

Jacobs Lutheran Brotherhood, Elysburg, Pa., C.P. Synod.

St. John's Lutheran Brotherhood, Lewistown, Pa., C.P. Synod.

St. Paul's Lutheran Brotherhood, Gettysburg, Pa., C.P. Synod.

Good Shepherd Lutheran Brotherhood, Frederick, Md., Md. Synod.

Trinity Lutheran Brotherhood, Everett, Washington, D. C., Md. Synod.

Zion Lutheran Brotherhood, Riverside, N.J., N.J. Synod.

Reformation Lutheran Brotherhood, Long Branch, N.J., N.J. Synod.

Messiah Lutheran Brotherhood, Hickory, N.C., N.C. Synod.

St. Paul's Lutheran Brotherhood, Statesville, N.C., N.C. Synod.

St. Matthew's Lutheran Brotherhood, Granite Falls, N.C., N.C. Synod.

Faith Lutheran Brotherhood, Everett, Washington, Pf. Synod.

Our Saviour Lutheran Brotherhood, Irwin, Pa., Pgh. Synod.

Salem Lutheran Brotherhood, Delmont, Pa., Pgh. Synod.

Mt. Zion Lutheran Brotherhood, Pittsburgh, Pa., Pgh. Synod.

Grace Lutheran Brotherhood, Pittsburgh, Pa., Pgh. Synod.

Bethany Lutheran Brotherhood, Pittsburgh, Pa., Pgh. Synod.

Hope United Lutheran Brotherhood, Pittsburgh, Pa., Pgh. Synod.

Redeemer Lutheran Brotherhood, Pittsburgh, Pa., Pgh. Synod.

Holy Trinity Lutheran Brotherhood, Bethlehem, Pa., P.M. Synod.

St. Timothy's Lutheran Brotherhood, Philadelphia, Pa., P.M. Synod.

St. Michael's Lutheran Brotherhood, Sellersville, Pa., P.M. Synod.

Christ Lutheran Brotherhood, Reading, Pa., P.M. Synod.

Bethel Lutheran Brotherhood, Philadelphia, Pa., P.M. Synod.

St. Luke's Lutheran Brotherhood, Alburquerque, New Mexico, R.M. Synod.

Faith Lutheran Brotherhood, John's Island, S.C., S.C. Synod.

Bethany Lutheran Brotherhood, Edmund, S.C., S.C. Synod.

Messiah Lutheran Brotherhood, Knoxville, Tennessee, Va. Synod.

St. James Lutheran Brotherhood, Chilhowie, Va., Va. Synod.

Note—*It will be necessary to organize 96 new Brotherhoods during the next six months if we are to reach our convention goal of 125 new Brotherhoods by September 30, 1955.*

Synodical Membership Quotas

At the same time when the 100,000 membership goal was adopted, the Atlanta Convention also recommended that each synodical Brotherhood be assigned annual membership quotas.

After prayerful consideration, your stewardship committee prepared suggested membership quotas for each of the next five years. These quotas,

which are based on the 1953 communing membership, were forwarded to each synodical Brotherhood for their acceptance.

The following report lists the 1955 synodical membership quotas, together with the members reported to Brotherhood headquarters during the period January 1 to March 31, 1955. In fairness to the synodical Brotherhoods that have no figures for this quarter, we should explain that changes of officers, mergers, and other unavoidable circumstances have delayed their financial reports to Brotherhood headquarters.

Synod	1955 Membership Goal	1955 First Quarter
California	491	40
Canada	550	145
Central Pennsylvania	3795	375
CENTRAL STATES Formerly— Kansas - Midwest - Nebraska	2000	.....
Florida	274	174
Georgia-Alabama	623	.....
Illinois	1701	380
Indiana	592	30
Iowa	552	.....
Kentucky-Tennessee	110	25
Maryland	2060	800
Michigan	331	139
Mississippi	11	.....
New Jersey	756	98
New York & New England	3441	138
North Carolina	3195	2071
Northwest	1186	.....
Ohio	1902	300
Pacific	402	119
Ministerium of Pennsylvania	6127	1331
Pittsburgh	2555	471
Rocky Mountain	178	54
South Carolina	1673	433
Texas	501	220
Virginia	1273	
Wartburg	388	77
Western Canada	245	38
West Virginia	321	36

Note *May we suggest that you subtract your synodical membership for the first quarter from your 1955 quota. Then divide the result by nine, and you will know how many members your synodical Brotherhood should enroll each month during the remainder of this year.*

Boy Scouts

by GEORGE A. EICHLER

For Pastors Only

In scouting we have in the merit-badge program, a program designed to help the boy prepare himself for a useful and profitable vocation. The scout studies and prepares for the advancement award under the direction of an adult expert. This adult advisor and examiner is a recognized citizen of the community who has an interest in boys and is recognized for his success and ability in a certain field of endeavor.

A scout learns about a trade and a man in doing the assignment. He learns about many trades and many men in doing those necessary for Star, Life and Eagle Scout ranks. These assignments give the scout a wide experience and a valuable contact with successful, skilled workmen, professional men and business men. From all of this the scout is helped in choosing his life vocation.

The Lutheran Church award for scouts, the *Pro Deo et Patria*, rates along with the highest scout award and with the most interesting merit badges. The purpose of the award is to develop in the scout a habit of service to his church, a knowledge of his church and its liturgy, and most of all an association with his pastor.

Just as the adult expert is advisor and examiner to the scout for his merit badge awards, his pastor is the expert advisor and examiner for the scout in his service and study leading to the *Pro Deo et Patria* award.

"Doing a Good Turn Daily" puts the scout in the habit of doing a service to someone and his community. The required hours of service to the church and community under the direction of his pastor gets the scout in the habit of doing a service for his church.

Out of this knowledge, service to the church and association, the scout may find that his chosen vocation is Christian life service, probably following in the footsteps of his pastor into the calling of the ministry.

Unfortunately some of our pastors do not understand scouting and the *Pro Deo et Patria* award. They do not understand that this is a program and an association that no layman can do for them. No layman can help the scout towards this award. Only the pastor can do this. If the church has a scout troop, if there are scouts in the church and the scouts are not getting an opportunity of doing those things required to earn the *Pro Deo et Patria* award the responsibility for this failure is the failure of the pastor.

The award is a recognition for an association of the scout with his pastor. The Lutheran scout wearing the award testifies that he has served his church in a special way, that he has acquired a special knowledge about the doctrine and liturgy of his church, that he has the habit of regular attendance at his church, and that he has done a special project for his church. It means all of that and more, too. Most of all it testifies that he has had an uplifting fellowship with his pastor. It testifies that he has had a pastor interested in him and in his fullest development as a servant and follower of his Christ.

—By Aubrey Mauney, Kings Mountain, N. C. Director Scouting, the Brotherhood of the North Carolina Synod; member of the Boy Scout Committee of the Brotherhood of the United Lutheran Church in America; member of the National Lutheran Boy Scout Committee, and Council Representative to National Council Boy Scouts of America.

Top ULCA Brotherhood Officers Meet with New Jersey Brotherhood
Executive Secretary Earle W. Bader and ULCA Brotherhood Secretary Eugene H. Kelchner (left) look on as President Merwyn C. Fuss is welcomed by New Jersey Synod Brotherhood President Howard C. Kontje at a synod-wide Lutheran men's rally in Trenton, Feb. 12. At extreme right is Third Vice President Aubrey Mauney. Treasurer William Shetlock was not present when this photo was taken.

New Jersey

February 12 was Lincoln's Birthday. But it was a red-letter day in more ways than one for the Brotherhood of the New Jersey Synod.

On that date Lutheran pastors and laymen from all sections of the Garden State were expected to converge on the state capital of Trenton to improve their knowledge of organized men's work. It was to be the first time in history that the men of the synod would assemble for that specific purpose. It would also mark the first time that a group of ULCA Brotherhood leaders would be in this comparatively new synod to give the benefit of their inspirations and experience. And, it was planned also at this time to launch the King's Men Church Attendance Crusade as a synod-wide Lententide evangelism project.

In spite of the sustained and thorough publicity program, hopes for a well-attended "Synod-wide Lutheran Men's Rally" sank when on the eve of the affair the worst western snowstorm of the year combined with some frigid Canadian air to plummet the mercury some 44 degrees overnight and to glaze all highways with ice and three inches of snow. Even the most optimistic expected only a handful of delegates, would brave such treacherous travel conditions, but it was too late to effect a postponement.

U L C A Brotherhood President, Merwyn C. Fuss, who was the principal speaker, had to fight the elements for five hours to traverse the 35 miles between his home and the train. Executive Secretary Earle W. Bader was all set to drive three others down, along with several trunks of Brother-

hood literature and supplies. He ended up using his own car, two railroads, a taxi and the car of a Trenton layman in order to reach the rally, which was held at St. Mark's Church in the outlying White Horse section of Trenton. Said Earle, "My work is serving the Lord, and I am willing to place my life in His hands!"

It must have been the same spirit that touched the men of New Jersey, for surprisingly enough, every area of the synod from the eastern to the western extremities and from the northern to the southern sections was represented. Over one hundred delegates registered, including 17 pastors, to participate in a very excellent workshop program.

The program opened at 2 p.m. with devotions by the Rev. Walter F. Forker of Bridgeton, followed by President Howard C. Kontje's introduction and announcements. ULCA Brotherhood Secretary Eugene H. Kelchner, who is also vice president of the New Jersey Brotherhood, and who was largely responsible for the affair, was called on to preside. At 2:30 p.m. the tape-recorded color-slide lecture of the Atlanta Conventoon, "Rise Up, O Men of God," was shown in order to acquaint those present with the current goals of the ULCA Brotherhood. This was followed by interest-group presentations on: (1) Increasing Brotherhood Membership, Earle W. Bader. executive secretary, (2) Raising Adequate Income, William Shetlock, Treasurer, (3) Promoting Boy Scouting Aubrey Mauney, third vice president, and (4) Planning Good Programs, Herbert I. Punchard, vice president of the Brotherhood of the Ministerium of Pennsylvania.

Free time was then granted to visit the literature and supply tables, after which five of the committee chairmen of the synodical Brotherhood gave five-minute pep talks on the current projects of the New Jersey auxiliary. At 4:45 p.m. the King's Men Church Attendance Crusade was launched. Introductory remarks were made by Brother Wilbur E. Zieger, prominent Pennsylvania evangelism worker. Then the delegates viewed the color-slide lecture "The King's Men Doing the King's Business" and saw how one group carried this visitation to a rewarding finish. The discussion that followed resulted in almost 20 churches agreeing to use the program.

The closing challenge by President Merwyn C. Fuss sent the men back to their respective fields with his words and the words of the Brotherhood ringing in their ears.

"Watch ye, stand fast; to Christ belong;
Quit you like men; in faith be strong!"

—Eugene H. Kelchner

●

Don't Tell This to Your Friends

"How do you get down off an elephant?"
"You climb down."
"Wrong!"
"You slide down."
"No!"
"You take a ladder and step down."
"Wrong!"
"Well, you take the trunk line down."
"No. You don't get down off an elephant; you get it off a goose."

President Fuss Honored by Hood College

Merwyn C. Fuss, president of the Brotherhood of the United Lutheran Church in America, was one of ten men and women honored by Hood College, Frederick, Md., March 25.

Citations for exceptional service in their respective communities were presented by Dr. Andrew G. Truxal, president of Hood, before a large assemblage of students, alumnae, churchmen, and many friends of the college and those being honored. It was the first major event to take place in connection with the dedication of Coffman Chapel, on the campus, just completed at a cost of $100,000.

The citation presented to President Fuss follows:

"A leader for many years in your local church, a present member of the Committee on Constitution and By Laws of the Maryland Synod, you are now serving your second term as president of the Brotherhood of the United Lutheran Church in America. However widely you may have borne the banner of the Lutheran Church to all parts of the United States, your neighbors and friends in this area hold you in the highest esteem because you demonstrate your church convictions in your business and community relationship. For the type of Christian citizenship you exemplify, Hood College takes pleasure in honoring you."

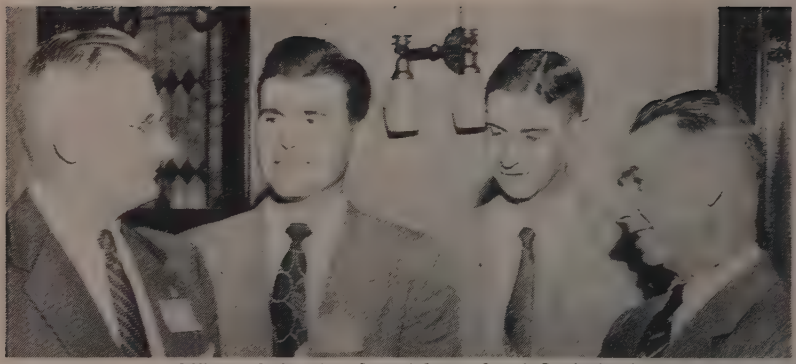
Ohio Valley Laymen

The annual meeting of the Ohio Valley Lutheran Laymen's Association was held in St. John's Lutheran Church, Martins Ferry, Ohio, Feb. 17. One hundred and fifty Lutheran laymen and pastors from the Lutheran churches in Wheeling, W.Va., and Ohio Valley were present.

Dr. Francis E. Reinberger of the Lutheran Theological Seminary in Gettysburg, Pa., was the speaker.

The Ohio Valley Lutheran Laymen's Association is composed of 12 Lutheran churches in Wheeling and vicinity. The membership is as follows: (ULCA) First English, Trinity, Edgewood, Warwood, Mozart and Zion, all of Wheeling; Trinity, Bridgeport, Ohio, and St. John, Martins Ferry: (ALC) St. Mark and St. James of Wheeling; St. Matthew, Benwood, and St. Paul, Bridgeport.

Paul Spring



Officers of the New Central States Synod Brotherhood

Left to right: William Suhr, president; Eldon Johnson, vice president; Verlin Wendt, treasurer; William Rogge.

Synodical Brotherhoods Merge

The Brotherhood of the Central States Synod is the result of a merger of the Brotherhoods of the Kansas, Midwest and Nebraska Synods. William H. Suhr, the president of the Brotherhood of the Midwest Synod, was elected the president of the newly formed Brotherhood.

Mr. Suhr is an active member of St. Paul's Church, Hooper, Nebraska. He is very active in his home church, having held offices in the Luther League, the Brotherhood, and for six years served on the church council, three years of which he was president of the congregation. He served the Luther League of the Midwest Synod two years as secretary and two years as vice president. He is active in the community affairs as a member of the local township board and the Farm Bureau. Mr. Suhr is a member of the Lutheran Layman's Movement of the United Lutheran Church.

Elected to serve with him are: Eldon Johnson, Davenport, Nebraska, vice president; Verlin Wendt, Wisner, Nebraska, treasurer. Paul Basler, Beemer, Nebraska, has been appointed an assistant to the secretary and Clinton Von Seggern, correspondent to *Lutheran Men.* The officers were installed by the Rev. C. H. Zeidel, president of the synod, at the closing of the convention which was held in Frieden's Church, Lincoln, Nebraska, the Rev. Herman Goede, pastor.

The Brotherhood of the Central States Synod has a membership of 64 active Brotherhoods with a membership of 1280 men. There are 11 inactive organizations and several Brotherhoods not affiliated with the synodical group.

●

Capital University Band Concert

The Capital University Concert Band of Columbus, Ohio, presented a concert in Madison junior high school in Wheeling, W.Va., on March 13, under the sponsorship of the Ohio Valley Lutheran Laymen's Association. Over 1000 persons attended.

—Paul Spring

Proposed New John Sexton & Co. Building

John Sexton & Co., wholesale grocer supplying the institutional trade, announced that it will sell its big plant at Orleans and Illinois Streets, Chicago, Ill., and build a new distribution and office building at the southwest corner of 47th Street and Kilbourn Avenue.

At the same time the company will enlarge its Indianapolis plant and consolidate there all its manufacturing operations, including those now carried on in Chicago, according to Sherman Sexton, president.

Mr. Sexton said the new Chicago building and Indianapolis expansion will cost about 2 million dollars. The Chicago facility will contain 175,000 square feet of space and be built on a seven-acre site. J. Emil Anderson and Sons is the general contractor.

Pro Deo et Patria Awards

Pro Deo et Patria awards were made on Feb. 20th to two scouts in Zion's First English Lutheran Church, Defiance, Ohio, the Rev. Dorr R. Crounse, pastor.

Left to right are: Scoutmaster Lewis Gibler, Troop 141; First Class Scout Roger Maddock, Troop 141; Star Scout David Crounse, Troop 111, and Scoutmaster Louis Voigt, Troop 111. Pastor Crounse is standing in the rear.

Father-Son Banquet, Harlingen, Texas

A father-and-son banquet was held by the Brotherhood of Grace Lutheran Church, Harlingen, Texas, in the Service Center on March 4. The women of the Church had charge of the dinner and served over 50 men and boys.

After the dinner, Capt. Kermit Bjorklun, president of the Brotherhood, acted as toastmaster. At the conclusion of some group singing, Mike Polacheck performed some feats of magic, which the boys in particular enjoyed to the utmost.

The speaker for the evening was Carlos Baker, Director of Scouting for five counties in the Rio Grande Valley. He was introduced by "Jeep" Malphrus. In his talk Mr. Baker brought out the importance of the boy in this modern world. He stated

that "character was not inherited" and that "the greatest asset in this world is the boy." He went on to say that a boy of 14 today has more sense than the present father had at 19. He warned, however, that the boy's leisure time was dangerous, as he had a certain amount of supervision while he was in school, church or at home. He also stated that in his opinion "the youth of America today were the answer to our dreams of tomorrow."

The youngest father and oldest father were called on after Mr. Baker had finished his talk. In addition, Col. Hansen, CO of one of the groups at the Harlingen Air Force Base, a newcomer to the Valley was also introduced to those present.

Pastor E. L. Wagner closed the meeting with the benediction.

Eagle Scout Receives Pro Deo et Patria Award

Eagle Scout Patrick Wayne Cummings, a member of Trinity Church, Newport News, Va., the Rev. L. Sloop, pastor, received the highest Lutheran award granted to a scout, the **Pro Deo et Patria** award.

He was presented a citation and medal during a brief ceremony at the Lutheran Service held at 11th Avenue Chapel, Ft. Knox, Kentucky, by Chaplain Paul R. Hansen(ELC).

Scout Cummings is shown admiring the medal which his mother, Mrs. Clarence Cummings, had pinned on him. His father, CWO Clarence L. Cummings, looks over his shoulder. On the right is Explorer Scoutmaster Tom McNeil of Post Troop No. 128 at Ft. Knox, of which Eagle Scout Cummings is a member. Chaplain Hansen who presented the award stands at the rear.

A Light in the Window

This is the Life. By Helen Chappell White. Doubleday and Company. 254 pages. $3.50.

It is news when sports fans leave bowling alleys on Thursday evenings to view the television program "This is the Life," but it actually happens. That the attraction is not merely in the medium but in the significant and gripping content is proved by a book developed from these warm human stories by Helen Chappell White.

Using an average American town, Middleburg, and the Fishers, an average American family of real Christian character and principles, the author gives us a very different concept from the astringent and de-

(continued on page 29)

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Editor's Page

How to Measure a Man

The man's no bigger than the way he treats his fellow man.
This standard has his measure been since time itself began.
He's measured not by race or creed, high-sounding though they be;
Nor by the gold that's put aside; nor by his sanctity.
He's measured not by social rank, when character's the test;
Nor by his earthly pomp or show, displaying wealth possessed.
He's measured by his justice, right; his fairnees at his play,
His squareness in all dealings made; his honest upright way.
These are his measures, ever near to serve him when they can;
For man's no bigger than the way he treats his fellow man!

—Author Unknown

The Jews of old thought the measure of their lives was to be found in these statements: "Abraham is our father." "We have the law." "We belong to God's people." "We have circumcision."

Some Christians today think the measure of their lives is to be found in these statements: "We have faith." "We believe in Christ."

But Anders Nygren, in his book *Commentary on Romans*, points out that a Christian, like the Jew of old, can fall into the same error of supposing that he can rely upon what he considers the superiority of his position, thus becoming complacent and self-righteous. A Christian can be "tempted to put his confidence in his own faith, his Christianity." "If he puts his confidence in his own excellence as a Christian, he will be cut off." "Pride and self-exaltation are unbelief; that is to put one's confidence in oneself, as if one's own superiority were the reason for acceptance by God."

Practically, this what can happen: Christians can assume that since they are believers in and workers for the Lord, this in itself is justification for insisting on one's own way and glory. How often church workers have said, "I'm a volunteer worker; nobody can tell me what to do!" So anything can happen. Pettiness, jealously, resentment, pride and self-glory can mar our relationships.

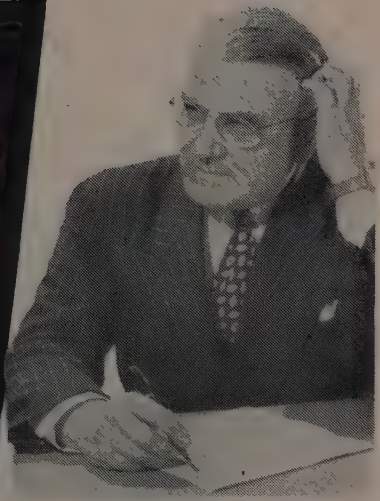
One pastor is jealous of another who has a bigger parish and salary. A Brotherhood man is resentful of another who was elected to an important office. A singer is jealous of a rival soloist on the choir. A man is offended because his picture was not printed in the church's official publication. A theologian is resentful of another who was elected president of a seminary, so he harps upon a difference of opinion and starts his own seminary.

Yet they are followers of Him, of whom it was said, in Hebrews 5:5, that "Christ glorified not himself." And He said, "I seek not mine own glory."

Christ turned down every opportunity to exalt Himself. He did not consider equality with God as something to be grasped. He emptied Himself of glory, humbled Himself, came

(continued on page 30)

"I thought there'd be Plenty!"



. . . and perhaps you did have plenty . . . years back, when you made those insurance plans. But what will that insurance buy today? In clothing? In food? In rent? In *anything*? . . . . . How right you are to review that insurance program now in light of today's shrinking dollar!

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The Congregation and Her Outreach

By CONRAD M. THOMPSON

Author

The versatile author of this month's topic taught public-school music for several years. He then served pastorates in St. Paul, Minnesota, and Watertown, South Dakota. In 1951 he took up his work as Director of Evangelism of the Evangelical Lutheran Church, in which capacity he is serving at present.

As Director of Evangelism Pastor Conrad M. Thompson heads up work pertaining to parish evangelism, literature evangelism, radio and television evangelism, youth evangelism, preaching evangelism, and evangelism to former displaced persons. He also directs the Preaching-Teaching-Reaching Evangelism Missions of the E. L. C. He is secretary-treasurer of the Lutheran Evangelism Council, comprising churches of the National Lutheran Council.

Editorial Committee

Arthur H. Getz, chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods

SOMEONE has said, "The next step forward for the Christian Church must be backward"—backward to the life and practices of the early Christian Church. A study of the church described in the New Testament would reveal that it was a "fellowship with an experience." The thrill and power of Pentecost lingered with those early Christians, and their life in Christ caused their critics to say they were "beside themselves," while others "took knowledge of them that they had been with Jesus." No wonder they became a *creative minority*

Topic Aims

1. To discover ways in which the congregation can draw its own members and those outside the church closer to Christ.
2. To give particular attention to a program of visitation evangelism and discover the steps that should be taken in carrying on this work.
3. To determine the part which members of the Brotherhood should play, individually and collectively, in promoting the congregation's outreach.

Worship

Hymn: "Thou, Whose Almighty Word"—No. 217 C. S. B., or No. 162 P. S. H.
Scripture: Luke 10:1-3 and 16-20.
Prayer
Special Music
Hymn: "Christ for the World We Sing"—No. 218 C. S. B., or No. 164 P. S. H.
Topic
Hymn: "O Zion, Haste, Thy Mission High Fulfilling"—No. 224 C. S. B., or No. 160 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

that could not be stopped.

Majoring in Minors

Congregations today need to recapture the spirit of the early church. Many congregations are dissipating their goals and purposes. They are "majoring in minors." They have "great convictions about little things," but have lost sight of their main purpose.

The church exists to proclaim the Gospel. This means that evangelism is the task of the whole church. The church must deepen and strengthen the spiritual life of the believer, recall the backslider, and win the unsaved for Christ. Our age needs men of God whose sole purpose in life is to glorify Christ. The Spirit of God must shake us out of our lethargy, cure us of our spiritual blindness, and then show us the fields "white unto harvest."

Christians Are Priests

This is the layman's day. Russia has only a handful of leaders in Moscow. Communism's strength is dependent upon the millions of "laymen" throughout the world who believe in its cause enough to die for it if necessary. A Communist officer stood next to a missionary prisoner on a hill overlooking a city. The officer said to the missionary, "Do you see that city down there? I'd give my life to make that city Communist. But you Christians wouldn't even walk across the street to tell me about your Savior."

It is a tragedy that the church did not realize sooner the potential inherent in the Christian lay forces. It is time for that sleeping giant to get up and walk.

Every Christian is called into full-time service in the kingdom. His life cannot be divided into that which is secular and that which is sacred. God has laid his hand upon him and said, "Come, follow me."

The Christian is a priest. In *I Peter 2:9* we read: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." Luther says: "As many as are baptized are priests without distinction. Let everyone therefore who knows himself to be a Christian be assured of this and apply it to himself, that we are all priests and there is no difference between us, that is, we have the same power in respect to the Word and the Sacraments."

This means that the Christian businessman, doctor, and teacher are all "priests," in full-time service of the Lord. As priests of God we become "little Christs" — another humanity through which the Redeemer is projected into time and space. Our task as priests is to incarnate Christ, to bring Christ to people and people to Christ. All of our life and work is ultimately to be directed toward this goal and purpose.

Most Satisfying Activity

If convictions concerning the priesthood of believers are firmly established in our minds and hearts we will not be content to leave all of the "work of ministering" to the pastor,

a few Sunday-school teachers, and church councilmen. When God says, "You shall be my witness," he means *every Christian.* The Christian, of course, cannot save souls. But God can, and he has chosen to do it through his children who bear witness to their faith in Jesus Christ. Soul-winning is the most satisfying activity in which men can engage.

The challenge comes to every man, not only to be Christian in his attitudes and daily tasks, but to be partners in God's great program of redemption. We must go to the unbeliever and tell him what Christ means to us and what he can mean to him. We must speak to our associates about the blessings of forgiveness, of fellowship in Christ, of the church as it seeks to minister to souls. Just as a salesman does not hesitate to build up his commodity, so we should not hesitate to be proclaimers of the good news that Christ "came into the world to seek and to save that which is lost."

There are millions of non-Christians in the United States. How shall they hear about Christ unless every Christian is a witness where he lives and works? God is counting on us to bring Christ to individuals and individuals to Christ.

The opportunities for witnessing are legion. A simple question like, "What church do you go to?" can be asked of even a stranger. We need to cultivate the art of frequently bringing conversation around to the point where we can proclaim the good news of salvation in Christ and witness to what Jesus means to us.

It is no discredit to the pastor that laymen can often do a better job of witnessing to their fellow men than the pastor. When the pastor comes, the unchurched are apt to say, "He gets paid to visit; that's his work." But when a layman makes a visit men are impressed, because they realize that real conviction and concern motivated that call. We need to have the concern of Paul when he said, "My heart's desire and prayer to God for them is that they might be saved."

To every Christian our Lord says, "Go and tell." "Lo, I am with you always."

Effective Methods

There are many methods which have proved to be effective in reclaiming lapsed members and winning the unchurched for Christ. Here are just a few.

1. *Visitation evangelism* is one of of the most effective methods. Let the member of the Brotherhood who has secured materials from the evangelism headquarters of your church explain this method. Further information and guidance may be found in *You Shall Be My Witness,* by Avery and Lesher, particularly chapter 7.

2. *A welcoming committee* to greet visitors, strangers, and members who attend only on rare occasions, helps to create friendliness and encourages people to return.

3. *Rallies, Children's services, and other special services* frequently attract people who do not usually come to church. Members of the

Brotherhood should be on the alert to greet people at such services and thereby pave the way for further contacts later.

4. *Providing transportation* for those who need it is another effective way of deepening the spiritual life of people.

5. *The mails* could be used much more effectively than is usually the case, informing members and prospectives about special activities at the church.

6. *Telephone invitations* are used too rarely. Phone calls can also be used to bring a word of cheer to the sick and shut-ins, thereby contributing to their spiritual enrichment.

7. *Prayer* for the unchurched and careless, and prayer for those who try to win them for the church is one of the most effective methods of evangelism that can be used. It is still true that the shortest way to another person's heart is by way of the throne of God — and that means by prayer!

8. *Personal example* is the most powerful of all indirect influences in leading people to Christ. Truthfulness in conversation, a forgiving spirit, faithfulness in carrying out responsibilities, generosity in sharing with the needy, a reverent attitude in the presence of that which is holy, an unobtrusive prayer offered before eating, faithful participation in public worship—these and a thousand other opportunities present themselves daily as means whereby the Christian can unconsciously witness to his Christian faith and profoundly influence those about him.

9. *A clean, attractive, and adequate church building* also helps to enlist souls, for it bears witness to the fact that members of the congregation have a high appreciation of their church. Just think! We can be soul winners by swinging a broom, a mop, or a paint brush!

Visual Presentation

If time permits, show the filmstrip, "Christ Today," or act out a "visitation skit." Items 4 and 5 of the assignment for this meeting gave necessary information.

For Study and Discussion

1. Trueblood says a congregation should be a "fellowship of the concerned." What can the men of our Brotherhood do to develop this aspect of the congregation's life?

2. Discuss the true function of a congregation concerning "inreach (deepening) and outreach."

3. Discuss the responsibility of members of the Brotherhood in the light of Luke 10:1-2, 10:16-20, and Acts 1:8.

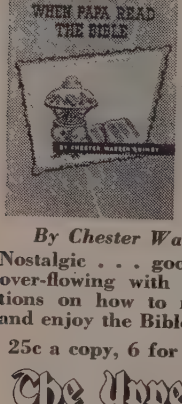
4. What can you do to bear witness to an alcoholic, to the poor, to juvenile delinquents, to those in jail, to those in mental institutions?

5. If our Lord lived next door to an unbeliever, or worked with him, what would he do? What should you do?

6. Which of the items listed under "Effective Methods" in the topic should our Brotherhood use more extensively than in the past?

Suggestions for Action

1. Be a "priest" in your own



WHEN PAPA READ THE BIBLE

By Chester Warren Quimby

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home, ministering to the spiritual needs of members of your family.

2. Serve on the visitation committee of your congregation, calling on the indifferent, inactive, and unchurched.

3. Arrange a meeting to which all members of the congregation will be invited, and at that meeting do the following things:

a. Show the filmstrip, "Share Christ Today," and discuss it.

b. Act out a "visitation skit" (Cf. assignment No. 5), and discuss how easy it is to make calls if we have the necessary willingness.

c. Line up volunteers for a visitation evangelism effort.

4. Appoint a welcoming committee to greet visitors and strangers at church services and Brotherhood meetings.

5. Appoint a transportation committee to enable those who need such service to come to church and Brotherhood meetings.

6. Plan a "publicity by mail" campaign to begin in fall, informing all members about the program of the congregation and all its auxiliaries. Have the Brotherhood assume full responsibility for all work involved.

7. Organize a systematic "telephone publicity campaign."

8. Set a personal example of faithful Christian living.

9. Pray for the unchurched and careless, and for the pastor and the lay workers who are trying to win them for Christ's kingdom.

Our Third Objective
Assignments for the July (Seventh) Meeting

The Third Objective of the Brotherhood is: **Increase attendance at church services.** At our next Brotherhood meeting our attention will be focused upon this objective as we discuss the topic, "The Congregation and Worship Services."

Our study will seek answers to just three practical questions: (1) What benefits come to me from attending church services? (2) What effect does my attendance at church have upon others? (3) How can attendance at the church services of our congregation be increased?

Since this is such an intensely practical subject, every member of the Brotherhood is asked to think about it and to be prepared to make his contributions to the discussion. It would be helpful if members of the Brotherhood would give thought to the following questions:

1. What opportunities for public worship are now provided for my congregation? Are there enough services, or too many services?
2. What do I like best about the worship services in my church?
3. What do I dislike about the worship services in my church?
4. How could the attendance at worship services in my church be improved?

In addition to the above assignment, which is made to every member of the Brotherhood, three additional assignments should be made:

1. A member of the Brotherhood should be appointed to provide a brief summary of the topic as a basis for discussion at the meeting.
2. A member of the Brotherhood should

be appointed to secure a copy of the "King's Men Program" from **Brotherhood Headquarters, United Lutheran Church,** New and Market Streets, Bethlehem, Pa. This material is free. The person to whom the assignment is made should be prepared to describe the "King's Men Program" at the meeting.

3. Appoint a member of the Brotherhood to lead in a discussion of "What we can do to promote larger or more regular attendance in our church." Many suggestions will be found in the topic, particularly under the heading "Suggestions for Action."

●

(continued from page 20)

pressing picture of the sociologists' "Middletown" and of Sinclair Lewis' "Main Street" and "Zenith." The sociologist and the novelist are very right in their profiles—so far as they can be in generally cynical descriptions of social phenomena. All that they miss is what the good heart and a sound Christian church can provide. . .

The presence of this third dimension—of the Spirit—in our Middleburgs can and some time may refute the scientists' charts and the satirists' gibes; the admirable television program and the gentle Christian spirit of this related book are most persuasive signposts to a better era. And the book's ten incidents add to their attractive picture of Christian living a real literary reward in the pleasures of their short stories.

E. B. Everitt, Allentown, Pa.

●

Brotherhood of 100 Members

The goal of 100 members has been reached by the Brotherhood of St. Stephen's Church, Lexington, South Carolina, the Rev. Vernon F. Frazier, pastor. The first Brotherhood in the South Carolina Synod to reach 100 members is also the third largest Brotherhood in the United Lutheran Church.

The Brotherhood is active in the local congregation, sponsoring the ushers for all the services, the annual preaching mission, weekly newspaper advertisements in Lent, and conducts a scouting program in the church which includes Cubs, Regular Troop and an Explorer Unit.

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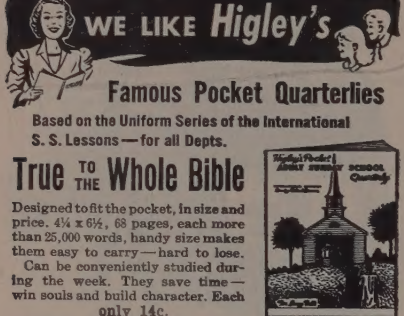
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(continued from page 22)

down from heaven to earth, and upon earth continued to descend to the ignoble death of a criminal. On the cross He reached the point where He was as unlike God in His glory and majesty as it was possible to become.

If, as Paul says, the mind of Christ is supposed to be in us and if we are expected to conform to Him in his humility, it is difficult to understand how any follower of His can take advantage of his faith in God to secure special privilege, glory, honor and earthly advantage. For Christ Himself refused to exploit His oneness with God for His personal, earthly advantage, but gave up everything.

Our faith in Christ and our work for Him do not make us exceptions. We dare make no special demands of God. We must remain humble and penitent.

The measure of a man and his faith is still the same as ever—how he deals with his fellow men.

●

Brotherhood

During National Brotherhood Week a $1,250 panel of stained glass windows was dedicated at Our Savior's Lutheran Church (ELC) in Hibbing, Minn.—the gift of a Roman Catholic layman, Louis Bachik, as a memorial to I. R. Sher, Jewish community leader who died recently.

When our Savior's was built two years ago, Mr. Sher took it on himself to solicit funds from his fellow Rotarians for a similar panel of windows for the church. The second panel contributed by Mr. Bachnik has Christian parables as its theme.

Good For Rats

"When I bought this dog you said he was splendid for rats. Why, he won't even touch them."

"Well, ain't that splendid for rats?"

Religious Drama at Wittenberg College

With the appointment of a veteran of 25 years' professional theatrical experience as director of drama, Wittenberg College, Springfield, Ohio, is taking the first step toward establishing itself as a center for religious drama. The new director is Ronald T. Hammond, English-born actor and director who for the past two years has been director of the Duluth, Minn., Playhouse.

Renewed emphasis on religious drama at Wittenberg is being made possible by the erection of a new chapel-library which will have ample facilities and space for the staging of religious productions, said Dr. Clarence C. Stoughton, president of the college. Secular drama will continue to be presented in the college's field house and theater.

●

Minneapolis Site of Third Assembly of LWF

Minneapolis has been chosen as the site of the Third Assembly of the Lutheran World Federation in 1957. It will be held over a ten-day period, August 16 to 25.

The selection of the site was made in Chicago by the executive committee of the National Lutheran Council on March 31.

Most important factor in the choice of Minneapolis was the geographical centrality of the site combined with the likelihood of strong local interest and support.

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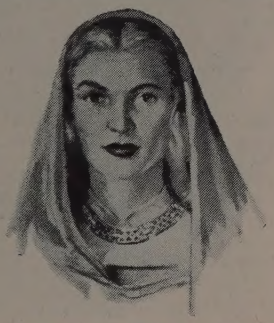

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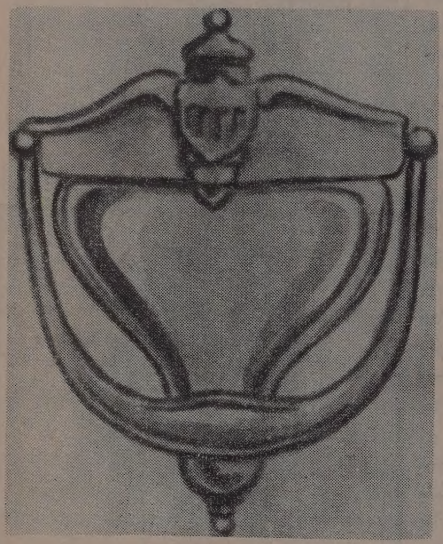

"Many Brotherhoods are conducting their King's Men Crusade during the Post-Easter (Pentecost) season"

The King's Men

ARE KNOCKING . . .

TODAY . . . throughout the United Lutheran Church King's Men are calling on members of their congregations. A church-wide, nation-wide attendance crusade is underway to reclaim lapsed members and increase church attendance. The synodical Brotherhood of your synod is sponsoring the King's Men Crusade . . . and they need you.

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